15.

The Divinity of Christ.

BEING THE

SUBSTANCE

OF A

DISCOURSE

Delivered in DUBLIN,

In the YEAR 1746.

By *JOHN CENNICK.*

Every Tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father, Phil. ii. 11.
Therefore let all the Houſe of Iſrael *know aſſuredly, that God has made that ſame Jeſus whom ye have crucified, both Lord and Chriſt,* Acts. ii. 36.

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MATT. XVI. 13 and 15.

Jesus asked his Disciples, saying, Whom do Men say that I the Son of Man am?—Whom do ye say that I am?

THE chief Reason why our Saviour is so slighted, and why his Words are of so little Weight with the greatest Part of Mankind, is, because they do not know who he is. And even among those who are called by his Name, and read his Scriptures daily, how few are there who heartily believe in Him.

From hence it is, that when they speak seriously, or talk of Religious Matters, how little as possible to the Merit, or his Merits and Redemption, but rather mention God Almighty, Our Maker, The Divine Being, &c. And the more is the Pity, it is often looked upon as ridiculous, to speak of our Saviour as the true and very God, and such as venture to do it, must expect to be scorned and jeered, and laugh'd at for it, and will surely be as speckled Birds, and as Fools in all Company. And thus, for Want of true Faith in him, Ministers, People, and whole Countries, by little and little, leave the Primitive Doctrine of Christ, and get into a Sort of refined Heathenism; and this, I fear, is too much our Case in

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THE chief Reaſon why our Saviour is ſo ſlighted, and why his Words are of ſo little Weight with the greateſt Part of Mankind, is, becauſe they do not know who he is. And even among thoſe who are called by his Name, and read his Scriptures daily, there are not many who heartily believe in Him.

From hence it is, that ſome, when they ſpeak ſeriouſly, or talk of Religious Matters, chuſe as little as poſſible to name Jeſus Chriſt, or his Merits and Redemption, but rather mention God Almighty, Our Maker, The Divine Being, &c. And the more is the Pity, it is often looked upon as ridiculous, to ſpeak of our Saviour as the true and very God; and ſuch as venture to do it, muſt expect to be ſcorned and jeered, and laugh'd at for it; and will ſurely be as ſpeckled Birds, and as Fools in all Company. And thus, for Want of true Faith in him, Miniſters, People, and whole Countries, by little and little, leave the Primitive Doctrine of Chriſt, and get into a Sort of refined Heatheniſm; and this, I fear, is too much our Caſe in

theſe Realms, where once the Churches looked upon the Redeemer as their only Lord*, and watered this Doctrine with the Blood of ſome Hundreds of Martyrs, and upon which our *Engliſh* Church ſolemnly profeſſes to be built, in all her Articles and Homilies.

In oppoſing Superſtition and the unreaſonable and unſcriptural Principles of a degenerate Church, ſome have unawares denied the Faith, and ruſhed into Infidelity, and a modeſt Sort of Atheiſm. To prevent my Chriſtian Brethren from this, I will endeavour if poſſible, to be a Means; and therefore have choſen this Text, which are the Words of our Saviour to his Diſciples, and which I will ſpeak of in Order.

Our Saviour knew what was in Man, and needed not that any one ſhould teach him; but to prove his Diſciples, he once aſked them, "Whom do Men ſay that I the Son of Man am?" they anſwered, "Some ſay thou art Elias, others ſay thou art Jeremias; and ſome think thou art *John* the *Baptiſt*, or one of the old Prophets riſen from the Dead." How confuſed were many at that Time, and how few thought right! But it ſeems much the ſame even now, for ſee how all Men differ in their Judgments about him. The *Turks* ſay, he was a juſt Perſon, a Prophet of God, but no more. The *Jews* are divided, the moſt Part look upon him as a Deciever, and the very Deſtroyer of their Religion and Country, and do not like to hear of him, while a few leſs rash think better of him; but none will bear to hear that he is the Lord *Jehovah*; in them is that Scripture fulfilled, "He came to his own, and his own received him not," John i. 11. Among

* See the Hymn after the Communion.

Among the Nominal, or ſo called, Chriſtians, Men who confeſs the Truth of the New-Teſtament, how many Opinions are there? Some look upon the Son of Man as a Prophet, an Apoſtle of God, the laſt and greateſt of all the Seers, or one of the higheſt of the Principalities, whom God has honoured and appointed to be the Founder of our Religion and Patron of Chriſtianity, which Religious Order he ſtored with divine and wholſom Laws, perfected its Precepts, lived in it, a holy Life, as a Pattern and Example; and, at laſt, after he had been a Preacher of the beſt Doctrines and ſolid Morality, died a Martyr for his Religion. There are others who think him ſtill more, and conclude that, "No Man could do the Miracles that he did except God was with him;" and theſe can eaſily conſent that he is the Son of God, and no mere Man, but nevertheleſs will have a God, whom they call the Father, greater than he, and above him; and are far from meaning Jeſus, when they read or ſpeak of God Almighty; neither do they worſhip or pray to him, as the Lord of Heaven and Earth, *Jehovah*.

From whence proceed theſe different Principles of Chriſt? Why from hence, being ignorant of the Scriptures and the Power of God. If they had known the Scriptures they would anſwer chearfully when aſked, "What do ye think of Chriſt? He is the Lord, the Lord from Heaven, the I AM; Him, which is, and which was, and which is to come, the God of our Fathers, the Lord God Almighty;" for thus the Scriptures preach him every where. And had their Hearts ever been enlightened by the Father; had they ever been taught of the Holy Ghoſt, or felt the Power of God upon their own Souls, they would

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confeſs with *Thomas*, "Thou art my Lord and my God!" Or with St. *Peter*, "Thou art the Chriſt the Son of the Living God!" And in another place "Depart from me, for I am a ſinful Man, O Lord!" Luke v. 8.

Thus it is then, that Men are prone to err, and judge according to their own weak Reaſon, that neither the beſt Confeſſions of Faith, Creeds, Articles, Homilies, Liturgies, nor even the Scripture itſelf, without the Illumination of the Holy Spirit, can make them think rightly, or believe worthily, of the Son of Man our Lord.

What will be moſt proper to be conſidered in this Diſcourſe, will be,

Firſt, The Divinity of Jeſus Chriſt, and his eternal Being and Supremacy before all Worlds, of all which he is the Maker, Lord, and Upholder.

Secondly, The Doctrine of his Humanity, or that Myſtery of Grace, his holy Incarnation; and for what End he was made Man, and ſuffered Death.

Thirdly, The hearty Confeſſion of a truly Chriſtian Man

I ſhall confine myſelf to ſpeak only as the Oracles of God, and to ſay none other, in Defence and Proof of theſe Things, than what *Moſes*, the Prophets, the Pſalms, and Witneſſes of Jeſus have before ſpoken. The Church, which is the Pillar and Ground of Truth, has always received the Teſtimony of the Scriptures; and we know, "if any Man hear not theſe, then neither would he be perſuaded though one roſe from the Dead." Where

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ſome have dared to queſtion their Veracity and Truth, and ventured imprudently to jeſt or triſle with the Words of God, againſt their own Conſcience, ſuch I leave to the Judge of all the Earth, who in "that Day ſhall judge the Dead, out of the Things written in the Book;" and on Purpoſe I will ſpeak only to thoſe who receive the Scriptures as the true Sayings of God.

I believe no one can read the Bible and count Chriſt's Divinity a new Doctrine; for then he muſt have Eyes and not ſee, and Ears and not hear, ſince all the Prophets have witneſſed of him, and put it out of Doubt, that he is the ſame that appeared to the Fathers, The Holy One of Iſrael, the true God and eternal Life; and this will be plain from what follows.

It is ſaid, in the 18th Chap. of *Gen.* "The Lord appeared to *Abraham*, that *Abraham* ſaw him, that he pleaded with him, that the Lord went his Way from communing with him," &c. In the 26th Chap. it is ſaid again. The Lord appeared to Iſaac: And in the 32d Chap. "He met *Jacob*, wreſtled with him, gave him a new Name," &c. And *Jacob* ſaid, "I have ſeen God Face to Face;" and from hence he was called, "The God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*," i. e. the God who appeared to them, whom they ſerved, and who bleſſed them.

In like Manner he appeared to Moſes, not only when he was hid in the Rock, and the Glory of God paſſed before him, and he ſaw the Back Parts of *Jehovah*, but it is alſo ſaid, "he ſaw the Similitude of God more than other Prophets, and ſpake with him Face to Face, as a Man ſpeaketh with his Friend," Exod. xxxiii. 11. Numb. xii. 8. So Monoah and

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his Wife ſaw God, Judg. xiii. 22. So *Joſhua* ſaw the Lord and worſhipped him, as the Lord of Hoſts, Joſ. v. 14. Micaiah ſays, "I ſaw the Lord," 1 Kings xxii. 19. Iſaiah ſays the ſame, "I alſo ſaw the Lord," Iſa. vi. 1. And *Daniel* ſays, "I beheld the Ancient of Days," Dan. vii. 9. After all which our Saviour affirms, "No man has ſeen the Father," John vi. 46. "Him whom you ſay is your God, no Man has ſeen at any Time, John i. 18. 1 John iv. 12. But then who was it that appeared? Whom did *Moſes* and the Prophets ſee? It was Jeſus Chriſt: All ſaw him and ſpake of him: "All the Scriptures teſtify of him," John v. 39. "He is the Lord," Acts ix. 17. "He is the Almighty," Rev. i. 8. "He is the true God," 1 John v. 20. "He is the only Lord God, and our Saviour Jeſus Chriſt," Jude, ver. 4.

This *Job* knew well, when he ſaid, "God ſhall ſtand the latter Day upon the Earth, whom I ſhall ſee in my Fleſh," Job. xix. 25, 26. And *David*, throughout the Pſalms, calls him, "My Lord, my Saviour, my Light, my Redeemer." "The Lord is my Shepherd," Pſ. xxiii "The Lord is my Rock," Pſ. xviii. 2. We know our Saviour applies this to himſelf, and ſays, "I am the good Shepherd," John x. 11. St. Paul, alſo ſays, "The Rock is Chriſt," 1 Cor. x. 4. Even the unutterable Name which God named to *Moſes* out of the buſh (and which is looked upon as the moſt dreadful and ſacred of all the Names of God) our Saviour appropriates to himſelf, and for which Cauſe the *Jews* were about to ſtone him: See John viii. 24 and 58. Should we ſearch diligently the Prophets and the Pſalms concerning Jeſus, we ſhould ſoon ſee, that the Saviour born to us, is Chriſt the Lord: The Son given to us is the Mighty God, the Everlaſting Father, the Moſt Holy, the Redeemer,

deemer, the God of the whole Earth, Luke ii. 11. Iſaiah ix. 6. Dan. ix. 24. Iſaiah liv. 5. Yea, *Iſaiah*, who on account of his great Inſight into the Perſon and Kingdom of Chriſt, has been called the Evangelical Prophet, boldly aſſerts, "He is God, and there is none elſe, the Lord, a juſt God, and a Saviour, and there is none beſides him," Iſaiah xiv. 5, 21, 22. It is to the Son *David* he ſaith, "Thy Throne, O God, is for ever and ever; a Sceptre of Righteouſneſs is the Sceptre of thy Kingdom, &c. Thou, Lord, in the Beginning, haſt laid the Foundation of the Earth, and the Heavens are the Work of thy Hands; they ſhall periſh, but thou remaineth; and they all ſhall vex old, as doth a Garment, and as a Veſture ſhalt thou fold them up, and they ſhall be changed, but thou art THE SAME, and thy Years ſhall not fail," Heb. i. 8, 9, 10, 11, 12. *Iſaiah*, when he ſaw his Glory afar off, knew he would, one Day, tabernacle with Men; and had foretold "his Name ſhall be *Immanuel*," Iſaiah vii. 14. or, as St. *Paul* hath it, "God manifeſt in the Fleſh," 1 Tim. iii. 16. So *Micah*, ſpeaking of God's Birth in the World, ſays, concerning his eternal Exiſtence, "His Goings forth have been of old, even from Everlaſting," Micah v. 2.

But why need I to uſe ſo many Arguments, or bring more Proofs, to make it clear, that this Doctrine of the Son of Man's Godhead is according to the Scriptures, ſince "his Name is above every Name that is named in Heaven?" Philip. ii. 9. and ſince, All the Angels of God, or all the Elohims, or God's worſhip before him: And the whole firſt Chapter of the Epiſtle to the *Hebrews* was written to prove the ſame Thing, namely, that Jeſus is no created Being, no Angel, in the common Senſe, no

inferior Deity, but the Maker and Supporter of all Worlds and Creatures, the very Eſſence and expreſs Image and Perſon of God, whom all Creatures and Angels ſerve, and before whom all the Gods fall down and worſhip.

That he is more than all Prophets and Sons of God, is evident alſo from Heb. iii. 3. "This Man is counted worthy of more Honour than *Moſes*, in as much as he who has builded the Houſe, has more Honour than the Houſe, becauſe he built the Houſe, which Houſe we are; and is before all Things, and Author of all, whether Angels, Principalities, Thrones, or Men, viſible or inviſible; and is Heir and Inheritor of all, ſupporting them by the Word of his Power; God over all bleſſed for ever!" Heb. i. 2, 3. John i. 3, 10. Rom. ix. 5. Rom. xi. 36.

But to ſay no more, if he be not God, verily and truly, How can we blame the *Jews* for going about to ſtone him? or how can we ſay, "With wicked Hands they have crucified and ſlain him?" Since their Reaſons for it were, Becauſe of Blaſphemy, in that he being a Man made himſelf God, John x. 33. And becauſe he ſaid, "Before Abraham was, I AM," John viii. 58. And this was their Accuſation before *Pilate*, "He ought to die, becauſe he made himſelf the Son of God," John xix. 7. My dear Brethren, there is no Medium, either he is God, or a Blaſphemer; if he be God, then give him his Honour, and ſerve him as God: and, if not, then do not be any longer called by his Name: Openly join the *Turks* and *Jews*, and cry out, "Away with him from the earth! We will not have this Man to reign over us!"

So,

So ſure were the Cloud of his Witneſſes, and the noble Army of Martyrs, of the eternal Divinity of their Maſter, that they would know no other, preached no other, but agreed to publiſh through the Earth, the Doctrine they had received of their Head. "All Men muſt honour the Son, even as the Father: He that honoureth not the Son, honoureth not the Father," John v. 23. "He that is not in the Doctrine of the Son, he is without God, he is an *Atheiſt*," 2 John 9. Among the faithful Aſſertors of this true Doctrine, St. *Paul* is particular; he tells the *Epheſians*, "at that Time that ye were without Chriſt, ye were without God in the World," Epheſ. ii. 12. And Again, "In him dwelleth the whole Fulneſs of the Godhead bodily," Col. ii. 9. But all this we have immediately from the Lord and Biſhop of our Souls himſelf: For when *Philip* wanted once to ſee the Father, of whom he had heard Jeſus ſay ſo much, and thought then he ſhould be fully ſatisfied, our Saviour ſaid to him, "*Philip*, have I been ſo long with you, and you have not ſeen me? He that ſeeth me, ſeeth the Father: I am in the Father, and the Father in me," John xiv. 9. 10.

The whole Book of the Revelations teacheth us, that "Jeſus is he, which is, and which was, and which is to come, the Almighty: He who is God and the Lamb in the Midſt of the Throne: He before whom all ſing and worſhip upon their Faces, caſting down their Crowns to the Ground at his Feet, becauſe he has been ſlain: He who is the King of Kings and Lord of Lords: He who ſhall judge the World, and is the Firſt and the Laſt;" and who is, as St. *Peter* and *Paul* declare him, "The Lord of All!" Acts x. 36.

I paſs by, on Purpoſe, many Places of this Kind; becauſe if I ſhould bring all the Proofs which could be brought, to ſhew who the Son of Man is, I muſt then bring all the Bible, for all teſtify of him, all confeſs him the Lord, beſide Martyrs and Confeſſors, without Number, who all ſung their Hymns, according to *Pliny*, to one Jeſus, whom they (i. e. Chriſtians) honoured and worſhipped as God; and this the venerable Council of *Nice* confirmed, and all the Churches of Chriſt in the Eaſt and Weſt, and in every Age, both received and preached this Doctrine: For upon this Rock is the whole Univerſal or Catholick Church built, and the Gates of Hell ſhall not prevail againſt it. Theſe Scriptures, however, may be enough to prove, that Jeſus is indeed the everlaſting Lord God, who made Heaven and Earth, the One God ſpoken of by all the Prophets, the Supreme Maker and Ruler of all Worlds, and who, with all his Greatneſs and Majeſty, is Jeſus Chriſt our Saviour.

Now I come, ſecondly, to ſpeak of the Humanity of the Moſt High, and for what End God humbled himſelf to put on our Nature; and this is well expreſſed in the Words of the *Nicene* Creed; For us Men, and for our Salvation, he came down from Heaven, and was made Man: Or in St. *John*'s Goſpel, after he had aſſerted the Word, or *Logos*, was God, and without him was not any Thing made that is made, he ſays, "And the Word was made Fleſh, and dwelt among Us," John i. 14. And the ſame Apoſtle even determines hereby, who are of God: namely, thoſe who confeſs him in the Fleſh, and forbids to believe or receive any other Doctrine, becauſe he ſays it is of Antichriſt, and of the falſe Prophet, to deny him in the Fleſh, 1 John iv. 2. Since

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then this is ſo material a Matter, let us give the more earneſt Heed to it, for no Myſtery of Grace or Power is greater or more ſacred than this, God manifeſt in the Fleſh. As ſurely as Jeſus is very and eſſentially God, equal to the Father, and the Holy Ghoſt, in the bleſſed Trinity, ſo alſo is he very and true Man, Fleſh of our Fleſh, and Bone of our Bone, and became like us in all Things, Sin only excepted. This was needful, for elſe he could not have ſuffered or died; and in this Reſpect, he who was God, and thought it no Robbery to be equal with God, humbled himſelf, and was in Form of a Servant, and differed nothing from a Servant, though he was Lord of all: And in this Eſtate it was true, the Father was greater than he, and every Angel higher than he, ſince for the Suffering of Death he was made a little lower than the Angels, Heb. ii, 9.

Here then come and worſhip, and adore, and be aſtoniſhed all who hear me! to ſee him who made you, and is the very Image and Brightneſs of the Father, made a Man, and appearing in the Likeneſs of ſinful Fleſh. See him, before whom the Seraphims covered their Faces in their Wings, now the Son of Man, and the Offspring of *David*. He humbles himſelf, and appears in our Nature and Image, when we had loſt and forfeited his. He lays by all the Glory of a Son, and is a Servant under the Law, that we who were Servants, might receive the Glory and Honour to become Sons of God. Here then ſee how he loved us; he did not ſtoop to be an Angel, or wear the Form of a Seraphim, though that had been amazing Humility, but ſtooped yet far lower, and became Man! Why this was neceſſary, and why God would

vouchſafe

vouchſafe ſo to abaſe himſelf was, That as by Man came Sin, ſo by Man might Sin be taken away: "That as by one Man's Diſobedience all became Sinners, ſo by the obedience of one Man, all might become righteous." Redemption was his divine Aim through the whole; and therefore, when he ſaw Sin enter into the World, and beheld the dreadful Effects of it upon every Creature, and knew how the Curſe, and Death, and Hell, would ruin juſtly all Mankind, he pitied us, or, as it is expreſſed in *Ezekiel*, "Saw us in our Blood, and had Compaſſion on us." He knew he had not made us to deſtroy us, nor could delight in the Death of a Sinner, or even bear to ſee us loſt without Help. No, far be ſuch Thoughts from our Hearts, he loved us with everlaſting Love, and reſolved to be our Saviour: His Heart yearned over us, and was touched with our Miſeries and ſad Eſtate; and though he knew before Hand, what it would coſt him to ſave us, with Equity, and to bring us out of the Hands of the Enemy, with Righteouſneſs, yet he determined, coſt what it would, to ſave us. He foreſaw what he muſt endure in our ſtead, what Horror and Diſtreſs he muſt ſuſtain in making an Atonement for us; conſidered how our Puniſhment would make him ſweat Blood, and endure the Pangs of Hell and Death, yet he was bent upon our Delivery, and ſaw of the Travail of his Soul, and was ſatisfied.

This was then the great End of our Lord *Jehovah*'s Incarnation, that he might be capable of dying for his Church, and ſuffering in our Stead, and ſo clear, and abſolve, and juſtify us before his Throne, and reconcile us to his Father and our Father, and make up our Breach. Here at once he makes all his

his Angels ſee how he loved us; and to make a perfect and infinite Amends and Satisfaction, he decrees to offer up himſelf, and "bear all our Sins in his own Body on the Tree." He knew no Creature could undertake this Work, nor indeed would he truſt any one with the Souls who were ſo precious in his Sight, or hazard their periſhing eternally, through the Default of him to whom he ſhould truſt the Redemption. He only was worthy in Heaven and Earth, and under the Earth, to be the Saviour; and therefore when the appointed Time came, the Day of God's Vengeance, he got down ready into the World to meet the Storm, and drink up the Curſe, in his own Fleſh and Blood. Therefore he uſes that Similitude in the Goſpel, "I would have gathered you as a Hen gathereth her Chickens under her wings." We know how the careful Hen behaves, when the Sky lowers and threatens a Storm, ſhe ſpreads out her Wings over her Chickens, and ſits contented in the Shower and Tempeſt to ſhelter and ſcreen them; and often it has been ſeen, that a Hen has really died and periſhed over her Young, when the Storm of heavy Hail or Rain has been great: But now forget where you are, and let me lead you to Mount *Calvary*, and I will ſhew you the Antitipe of all this and greater Love: There Jeſus, the God of all Fleſh and Shepherd of the Sheep, when he ſaw the Wrath, like a black Cloud, lower, or, as he ſays in the Pſalms, When the Water ſpouts of God threatened, he made ready, put on our Nature, and ſtretched out his Arms upon the Croſs, as the Hen ſtretches out her Wings, and calls to all his guilty Children, "Come unto me: Turn ye to the Strong Hold, till the Wrath be overpaſt;" and there does he die

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in the diſtreſſing ſtormy Wind and Tempeſt: The Billows went over his Head, the Sword of the Lord awakened upon him, and the deep Waters entered his Soul; but there he hung amidſt all, that he might be a Hiding-place to his People, a Refuge and Sanctuary to his guilty Flock, and did not grudge to die, treading, as it were the Wine-preſs of the Wrath of God, ſo he might thereby but ſpare the Souls, and gather them to him as a Hen gathereth her Chickens under her Wings: and this is true, whoever flies to him, or eſcapes to that Shelter, ſhall be ſafe, they ſhall find a Reſt for their Souls. This was his Aim in becoming a Man, his Deſign in tabernacling among us, "that to him ſhall all Fleſh come;" and that whoſoever would come to him, ſhould find everlaſting Life: This many thouſand Souls find true daily, and experience in their Hearts, aſſuredly, that they are ſafe in him, and no Man ſhall pluck them out of his Hands. O bleſſed Refuge! O happy Refugees! Would to God that all who hear me this Day, had found him their Strong Hold, their Place to flee to in Time of Trouble, and knew his everlaſting Arms were over them, to ſhelter and bleſs them, and underneath to keep them, leſt they ſhould fall! Would to God all that are here did hereby perceive the Love of God, that he laid down his Life for us! Would to God that all Overſeers, Miniſters, and Shepherds, in the Service of the Chief Prieſt, would but hence learn, how God loved the World, and would not ſpare any Pains, or Cares, or Labour, Night or Day, to help and feed the Church, which God purchaſed with his own Blood, but let all Men ſee, by their Diligence and Concern

for

for the Salvation of Men, that they believe in their Hearts what they read and confeſs with their Lips, concerning the Love of Chriſt, and this his merciful and glorious Redemption. Whoever have known him, have known him God Almighty: and of this their inmoſt Heart is perſuaded by the Holy Ghoſt; and whoever have got his Redemption, are out of Doubt that their Sins have been waſhed away, and their Raiment made white in the Blood of the Lamb. 'Tis ſuch who worſhip him as their true Lord and Saviour; and ſuch only can properly anſwer to his Queſtion, *Whom do you ſay that I am?* Theſe without Heſitation, without much Time to reflect, and, without all Doubt, know, and can anſwer, *Thou art Chriſt the Son of the living God! Thou art the Lord! Thou art my Lord and my God!*

This brings me to the *Third* Thing propoſed: Since this is the Confeſſion of a true Chriſtian Man, to anſwer to that Queſtion of the Lord Chriſt, *Whom do you ſay that I am? Whom doſt thou ſay that I the Son of Man am?* Here the Believer is not at a Loſs, he believes Jeſus Chriſt is his God and Maker, and has ſaved him, by dying for him in his Fleſh; elſe he believes nothing at all, and is not worthy to be called by his Name; and even his calling him Lord, Lord, is taking his Name in vain. But, as I ſaid, a Believer, a true Chriſtian, a Child of God, a Diſciple or Follower of Chriſt, is one who has not ſatisfied or contented himſelf with the Name of a Chriſtian, or with Hearing the Goſpel of Salvation, or with performing pious Deeds, or good Works, *&c.* alone, but has obtained of the Holy Ghoſt a living Faith in the Godhead and

Blood of our Saviour, and knows and feels that all his Sins and Offences are pardoned and done away, and he is juſtified juſtly by Chriſt's Death, who gave himſelf in his Stead, and ſuffered and underwent his Curſe to ſave and redeem him. This he firmly depends upon and is comforted, and lives a happy and good Life, to the Honour of the holy Name which is named upon him. Nor is ſuch an one afraid or aſhamed to acknowledge Jeſus before Men; nor will that God, in whom he believes, be aſhamed of him before the Angels, when he ſhall come at the latter Day in the Glory of his Father: But here, in an adulterous Generation, where Men do not love him, nor live to pleaſe him: Here where Satan's Seat is, and where many deſpiſe the Fooliſhneſs of the Preaching of the Croſs, he continues a Witneſs of the Lamb; and when aſked, *Whom do you ſay that Jeſus is?* can make this happy Anſwer, *I believe he is the God of the whole Earth, my Saviour and my Redeemer!*

I believe that *Jeſus Chriſt* who was born in *Bethlehem* of the *Virgin Mary*, who ſuffered under *Pontius Pilate* without the Gates of *Jeruſalem*, is verily truly and eternally God, the ſame Perſon all the Scriptures mention and treat of, and whom all true Believers in all Ages have known and worſhipped, as the Holy One of *Iſrael*, the God of all Mankind.

I believe God, the whole Godhead by him made Heaven and Earth, and all Worlds, Things viſible and inviſible; that he made me Body and Soul, and ſaw me from his Throne in my ſinful Eſtate, and loved and pitied me, and, in due Time, was a Man for my Sake; and by his Obedience and meritorious Life and Death, has now

fully

fully atoned for all my Miſdeeds and Sins, and made me thereby juſt in the Sight of God, and the whole bleſſed Trinity. I believe this Jeſus Chriſt is my God, my Lord, my Righteouſneſs, my Holineſs, my Redemption; the only Wiſdom which can do me Good; my Saviour in Time and in Eternity; and I will hereon venture my Body and Soul for ever and ever.

I believe alſo and confeſs, that though I have been unworthy of his Mercy, and no more deſerved his Favour, that yet out of his free Grace, his Holy Spirit has awakened and called me out of all my Sins, and made me to be concerned about my eternal State, and athirſt for Mercy and Righteouſneſs; that then it pleaſed the Son of God, my Saviour, to reveal his Love in my Heart, and to manifeſt himſelf to me, ſo that now I know I am his, and he is mine. He loves me and I him; and whether I live or die, I am his, *who both lived and died, and roſe and revived, that he might be the Lord both of the Dead and of the Living.*

I believe when I depart out of this World, I ſhall go to him in Peace; and when my Pilgrimage and Warfare is ended, I ſhall find a Reſt with him upon his Throne; and without taſting Death, his Angels ſhall carry me to his Boſom, and I ſhall enter by the Gates into the Paradiſe of God, and follow him upon the *Mount Sion* with the Church of the Firſt-born, and with the Spirits of juſt Men made perfect; with whom I ſhall ſit down in white Raiment in the Temple of God, and go no more out.

I believe that a Day ſhall come when all People ſhall ſee the ſame *Jeſus* that was crucified, coming in the Clouds; and then every Tongue ſhall confeſs

feſs his Divinity, and every Knee before him, who then ſhall appear in his Father's Glory with all his Saints and Angels; and ſhall himſelf judge the World in Righteouſneſs, and ſave whom he will. In that Day it ſhall be out of Doubt who the *Son of Man* is: For Heaven, and Earth, and Hell ſhall know he is the only Potentate, the God of Gods, and Lord of Lords; and all thoſe that would not have him to reign over them, ſhall flee before him. Then I believe he will confeſs me, and not be aſhamed of me; and on this I depend with all my Heart: To Him with his Father, and my Father, and to the Holy Ghoſt, One God bleſſed for ever, be Salvation and Praiſe, henceforth World without End. *Amen.*

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FINIS.